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THE TUM-TUM.

BY MISS. ANNIE F. GIVEN.

THE accompanying picture was taken by Miss Anderson at Zafarwal shortly before her departure for America. The queer looking vehicle, which you see, is called a tum-tum in India, and is really just a cart containing sometimes only one seat, but often two, one facing so that its occupants must sit with their backs to the horse.

The ladies in the front seat of the tum-tum in the picture are Miss Campbell, who holds the lines, and Miss Corbett. In the back seat, the lady with the white braid on her dress in Miss Mame Martin, and the individual peeping over her shoulder is the writer. At that time, the front seat represented the district single "ladies" of Zafarwal; the back seat, those of Sialkot who were visiting Zafarwal in company with Miss Anderson. The horse, standing so quietly in the tum-tum, is Miss Corbett's "Aleck," who was a worthy animal and a good traveller, but for some reason he did not have good health; and no matter how much care he received, how much grain he ate, or how much grass he disposed of, he persisted in maintaining a cadaverous appearance. Please do not think that we allowed Aleck to pull such a heavy weight very far, for one or two of us got out just after the picture was taken. Miss Campbell also had a pony which she called Gladstone. He was a spirited little fellow, not much larger than a Shetland pony. The tum-tum was the joint property of the two ladies. The dog sitting in the foreground belonged to the "family" at Zafarwal. His name was Grover, and he was much petted by his owners, to whom he made himself very useful. This little dog accompanied the ladies in their camping expeditions and slept in their tent at night ready to give warning of thieves.

The building in the background is the mission house at Zafarwal, which, unlike most of our mission houses, has two stories; for there is so much malaria at this place that an upstairs is necessary for sleeping purposes. At that time Dr. and Mrs. Barr were located at Zafarwal, but since then Dr. Barr has been transferred to the Training school and Theological seminary at Sialkot, and Miss Campbell is in the Girls' Boarding school at Sialkot.

The tum-tum is indispensable in mis-

sion work in India, and almost every missionary is obliged to own one or some share in one. They are especially indispensable to those whose work is chiefly in villages scattered over a large district. It is much easier to travel in this way than to go on horseback, for not only is it less tiresome, but under the seat of the tum-tum can be stowed the books and papers necessary, as well as the horse feed or anything else that may be needed, while to the dashboard is tied the *sarai*, or earthen water bottle, and a little cup for drinking. This accompaniment is seldom wanting in the summer, when the great heat makes one crave water, and when it is especially dangerous to drink from village wells. When the head becomes hot, and an ominous feeling is experienced at the base of the brain, the water bottle is a great help, for from it the head can be bathed and the danger of sun stroke averted.

The tum-tum is better for village work than a four wheeled carriage, because it is smaller and narrower, and thus can go in narrow roads, and it can be turned more easily than a four wheeled conveyance. These are very important considerations, for the village roads are often rough and narrow and so seamed by water ways as to be almost impassable even for a tum-tum.

When the missionaries arrive at a village, the horse and tum-tum are left in some shady spot outside, and the ladies proceed on foot to the houses of the Christians, if there are Christians in that village. If not, they go into some heathen house where they think they will be kindly received. Soon a crowd gathers, drawn together by various motives, but those who listen hear about Christ and the way of salvation. When the visit is over, the ladies are generally accompanied to their tum-tum by a number of men, women and children, and then comes the long, hot drive to the next village or home again.

THE DRUIDS.

Excerpts from a lecture by Dr. A. M. Campbell, of Princeton, Ind.

OUR story, as we follow it at present, must first be definitely located. In point of *time* it is around about the opening of the Christian era. The *place* is the British Isles, going over to Gaul only a little. The *persons* are the Celtic people and their Druids.

The Celts were originally an Asiatic people, and there is much told of them in the east lands. As first brought to our notice, they lived along the upper Rhine and head waters of the Danube. Central Europe, shut off by the frozen Alps, was to the Southern European an unknown world, a vast region of forests and of undefined boundaries. When the Latin had occasion to speak of those unexplored regions he said Celtica, a word which means a covert, a secret place, a hiding; and when speaking of the inhabitants he said Celts—people of the hidden, covered, unknown regions, and worshippers in forests. The word Celt means untamed, a woodlander, wild according to Algernon Herbert's definition. As these people moved eastward and westward, different names were given to different branches of the Celts; until at the opening of the Christian era the name was applied chiefly to those branches which lived in northern Gaul, Belgium and the British isles.

When Julius Cæsar invaded Gaul in the first century before Christ he found a people large of stature, muscular, angular, with yellow hair hanging in braids to the waist, with huge mustaches; proud of spirit, fierce of countenance, rushing into battle with shrill cries like wild animals, very cruel and very superstitious. These are the people with whom is our story.

Their Dress.—At this period a chief who, of course, dressed somewhat more carefully than his people, was gorgeous in an iron girdle about his waist, an iron collar about his neck, and various fierce animals painted on his naked body.

Among these people there were privileged persons, men and some women, who gave themselves chiefly to study, especially of the occult sciences. They constituted a class, or an order, and were called *Druids*. In distinction of this order and as marking these officers from their people, they wore loose garments belted at the waist, and the hair and beard cut shorter than that of the people. Separated by many marks of distinction, living a distinct life of their own, and dealing with studies that had an atmosphere of mystery and secrecy, and regarded by the people as in special communion with the invisible world, these *Druids* were in effect a *secret order* and an order of the most pronounced character. As Edmund Burke says, "The Druids stood out more distinctly from the people than the priesthood of other peoples. There was a wider gulf between them and their people than there was between the Levites and the Hebrew masses. Yet in knowledge the Druids, as compared to the Levites, were mere children, and the gulf was caused more by the deep ignorance of the Celtic masses than by any superior merits in the Druids."

It is said the Druids did not commit any of their knowledge to writing. It really seems to have been Druidic law to put nothing in writing. They held despotic sway over the Celtic mind, and it was to their advantage to cloak their knowledge with mystery. No more powerful class of priests ever held sway over an ignorant people. It is but the story of history that in lands of caste the heads of the church are prominent in the affairs of state.

At the great feasts, all causes for trial were brought before the Druids. If any case was in doubt, resort was had to the trial by fire. This consisted in requiring the accused to go barefoot over a bed of burning coals. After he had thrice done this, if he remained unscorched it was heaven's announcement of his innocence. But if he was scorched he was guilty. In any trial, be the decision what it might, very seldom did the man rebel against it, for to do so would bring on him the Druid anathema and excommunication.

The Celts were a very superstitious people. A people living in the midst of active life are not the more reverential people. The life of the cave-dweller and of the hermit leaves him to the caprice of nature. It is in such places that men conceive they hear the great bird's dread omen cry, and feel the thrill of dripping trees, and hear spirits speak in the swash of the waters, and stand in dread before supernatural beings believed to be present, though invisible, to do harm. Friday is a day of special fairy power. Green is sacred to the Irish Celt. Ossian, the poet, falls asleep on a green knoll and is imprisoned twenty years for the desecration of the green.

There were three degrees of advancement in the Druidic order, and the first of these was that of the soothsayer, or the medicine man. He was a water and pure air and herb doctor. The old

Scotch nurse is his successor. No one dares to dispute her word. Certain fountains and springs and lakes, as with us, were much sought and believed to be charged with curative powers. Most of the waters in Great Britain still carry Celtic names.

After the magian the next higher degree in the Druid order was *bard*. The bard lived longest in the history of the Druids. His songs won him favor. It has ever been so. The song and the singer, the bard and his instrument, have such a way to human hearts that they long outlive their own times and race. From the Lay of Scott's last minstrel backward in history, the bard was the chronicler of his people and put their history in verse.

There were occasionally bardic congresses, usually held in Wales. One of the places where such a gathering was periodically had, was at Tara, Ireland, in connection with the great political meeting regularly held in that place. During this assembly, the bards had a congress. These men of song gathered in large numbers, and led on by some heroic minstrel, swept their chords, which sounded loud against the walls, and the joys of song and minstrelsy were had.

The Druids were magi and bards in the early stages of progress. But it is as a *priest* that the Druid was a marked person, who has given name and fame to the order and impressed himself on history. The priest was the teacher and the religious leader, and conducted the strange rites of his people. Over all these classes, higher than the soothsayers, higher than the men of song, higher than the priests, there was one man, the patriarch or chief of the order, the Arch Druid. He was surrounded and attended by every circumstance calculated to enhance his dignity and exalt him above men. He wore a long robe of pure white and a long beard. He held his office for life. He had the power of life and death, and from his decision there was absolutely no appeal. He was chosen from among the priests and by the priests. As the office was so greatly an object of ambition, the highest goal known to the Celt, occasionally the rivalry ran so high that a battle decided the election. Yet, contrary to apprehensions that might arise here, this Arch Druid was generally of the best and most excellent character.

For a little now we speak of the doctrines of the Celtic priesthood, and the remark of a French student is to be emphasized: that the "Druids were far more of a clergy than Druidism was a religion." It does not appear that they had any systematic theology, not much exactness in creed; more in worship than in doctrine. Indeed, in the earlier and simpler stages of society, though a people may be much given to religious superstition, yet the beliefs are not sufficiently fixed to be classified and systematized. A system must have time to grow. Thus the Druids were at first the holders of only a few chief doctrines. But these few were held with a fixedness of mind and a sense of their reality that we often fail to have.

The God worshipped by the Druids was *one*. This one god was a spirit, and idol-worship was forbidden. But the concept was too high for the masses, and so a visible sign was offered to the senses—the sun. Yet the teaching was that the sun is only an emblem. It is not strange, however, that the people in bowing to the sun in effect became sun-worshippers. To this one deity in his different attributes different names were given.

Believers in Immortality.—Their teaching of it was peculiarly free from vagueness, and had such an intensity and posi-

tiveness as to be very refreshing. So free from all doubt or questions about living on, yea, and meeting friends and acquaintances, were they, that they are credited with sometimes loaning money to neighbors on notes payable in the next world.

Their Heaven was "the island of the brave." No storms blow over it, no frosts bite in it, no darkness settles on it, the sun always at meridian. The trees are abundant and fruitful, grass covers the hillsides, and spreading valleys meet the eye.

Their Hell was "the island of the cold clime," thrilling regions of thick-ribbed ice, where darkness ever dwells, icicles ever hang, and poisonous serpents ever crawl. They believed also in the transmigration of souls from body to body.

Their Worship. — There were two great feasts each year. The first one was in our May, when a huge bon-fire was built as a welcome to the returning summer sun. This was called Beltin day or fire-of-god day.

The second feast was on Hallowe'en. All the fires throughout the country must be put out, and each fire started anew must get its fire from the sacred fire. No family could have this sacred fire until reparation was made for all wrongs; hence this feast time was a time for trials and judicial processes.

Then there was a monthly feast, on which occasion the chief interest was in finding of the misletoe. The misletoe was believed to possess divine virtues, and to be a cure-all for diseases; and it was therefore esteemed, even to the degree of worship. It was not infrequently found on various trees of the forest, but it was rarely found on the oak. Now, among the people an oak, especially a great old oak, was venerated as God's tree. And to find the precious misletoe on an oak was such a combination of blessings as to excite the greatest reverence and gratitude and joy.

At the full of the moon many priests, clad in their richest official dress, and followed by their people, would march out with much state and ceremony to hunt the oak misletoe in the woods. With them were taken two young white bulls, garlanded with oak leaves and ready for the sacrifice. When the tree was found the leading priest would, amid great rejoicings, use a golden knife to cut the misletoe, which was caught as it fell. Then there were glad songs and triumphs, an altar was erected under the oak, and the white bulls were sacrificed in gratitude.

They did not have churches in which people assembled and sat in worship. This is a Christian idea. Nor did they have temples with walls, roofs, floors, and halls, as Egypt or other countries.

They had *circles.* In England and Scotland there are shown today certain stone circles said to have been Druid temples. The people in worship walked around and around the circle singing. The altar for sacrifice was usually within the circle, but not always.

Alexander, a student of these people and of ancient usages, says, "The sun, or fire-worshipper, has in all ages and in all lands stained his altar with human blood."

I am now to attempt to reproduce for you, in words only, certain pictures which have appeared in print and have fastened on me in these studies.

* * * * * *

And now the end of the race of the Druids is nearly at hand. We go to Anglesey. There is a battle impending —a battle of desperation. The Druids, especially the priests of the order, have been sought out from among their countrymen for destruction, and most of them have sought safety in this island. In

vain have they so long preached patriotism and led armies against invaders. The soldiers are ferried across from the main land in flat-boats. As in the gathering dusk they draw near to shore, storms of arrows, poisoned arrows, fall upon them to the agonizing death of many. The shore is lined with men and women ready to fight and ready to die. Women in black robes with long dishevelled hair and bearing aloft torches, run here and there, urging their men to bravery of deeds. Priests wearing the oak chaplets and long robes, with hands raised, pour out the most awful anathemas on the invaders. The altar is smoking with a last appeal to their deity. Only with great urgency are the soldiers brought to land. It is swords against arrows. Many die in the attempt. The most agonizing fierceness of a dying people is something awful to meet. But they struggle in vain. The night, and the night of Druid life, is settling down. Venerable patriots are seized and bound on their own smoking altars and the groves of sacrifice are destroyed.

The Romans had a practice of sending a legion of one race of people into some other land in which Rome had interests. The centurion of an Italian band was in Palestine. This practice had much to do with the rapid and wide-spreading of the Christian faith among northern peoples. From the days of Cornelius onward Christian soldiers served their master while serving Rome. The annals of Ireland tell of an Irish warrior in the service of Rome who was in a legion at Jerusalem at the Crucifixion, who later on taught of Christ in his own land. Sir Samuel Ferguson tells the story in verse:

"And they say the Centurion Altus when he to Ernania came
And to Rome's subjection called us, urging Cæsar's tribute claim,
Told that half the world barbarian thrills already with the faith
Taught them by the GODLIKE Syrian, Cæsar lately put to death."

THE ANGLO-SAXON AND HIS MISSION.

BY MRS. R. S. FINLEY, XENIA, O.

THE early history and evolution of the Anglo-Saxon race is the tragedy of a long struggle with barbaric conquerors; but the civilization that at last struck root in Britain's blood-drenched soil flowered regally. Though small geographically, England obtained and has kept a controlling power among the nations, and "in literature and life has furnished the moral pioneers and teachers of the world."

In the dawn of history the Celts, a branch of the Aryan family, are seen pressing into Germany, Italy, Spain, Gaul,—now France—and thence into Britain. Their history as Britons is told, by the Roman, and early historians, who says Professor Welch, "could look into the shadowy past with unquestioning confidence," claim a British antiquity parallel with "old hushed Egypt," and tell of British kings contemporary with Saul and Solomon.

But we are not dealing with fascinating tradition. Authentic record tells that Julius Cæsar, fifty-five years before Christ, attacked Britain with his legions, and such was the valor of these Pre-English Britons that when the Romans leaped into the waves in the eagerness of attack, the Britons dashed into the surf to strike them down before their feet polluted their soil; and it was questioned whether Cæsar's thanks rendered the gods at Rome "were for conquest or escape."

A. D. 85, the Romans again invaded Britain and established Roman rule, which lasted 400 years. The southern part of the island became a Roman province. Roman laws, coins and language were introduced, schools established, towns and roads built.

The perils that began to threaten the empire required the withdrawal of Roman legions, and Britain became the successive prey of barbaric Jutes, Angles, and Saxons, each allied by kindred blood to the Britons they were trying to subdue, and all divisions of that great Teutonic branch of the Aryan race that had early spread over the bleak lands that, like the fingers of a hand, jut into the North sea. But Roman occupation had sown the seeds of Christianity in the hearts of the native Britons, and the faith and patience imparted by its undying principles saved them from complete moral desolation through two hundred after years of oppression by the barbaric Danes.

In 1042 Danish power was broken and the old English line came to the throne in the person of Edward, the Confessor. Short was the respite. Another branch of Celts that had early settled in Normandy cast their rapacious eyes across the channel. William, the Norman duke, with an armed colony took possession of Britain.

"The Saxon is made a body slave on his own estate. For an offence against the forest laws he will lose his eyes. At eight o'clock he is warned by the ringing of curfew bell to cover up his fire and retire."

"What savage unsocial nights," says Charles Lamb, "must our ancestors have spent, wintering in caves and unilluminated fastnesses; they must have lain about and grumbled at one another in the dark. What repartee could have passed when you must have felt about for a smile, and handled your neighbors cheek to see that he understood it."

The Norman yoke was galling in the extreme to both Saxon and Dane, who alike inherited love of liberty from, those "pirates of the sea," the old vikings. English was excluded by the Norman from the court and polite literature, and "became the badge of inferiority," but the sturdy temper of the Anglo-Saxon asserted itself, and in the thirteenth century English became the national tongue.

Conquerors and conquered being originally of the same blood, dwelling together side by side with common interests, foes became friends; a common citizenship was cemented by ties of inter-marriage, and a race combining the energy, courage, and indomitable will of Angle, Saxon and Dane, with the added refinement of the Norman, came into being. From this long baptism of blood and fire, the Anglo-Saxon emerged a homogeneous language. The rough Anglo-Saxon, refined by inflection, became the evangel of the reformation in the hands of Wyckliffe, and of English literature in the verse of Chaucer.

In this, our own country, felicitously called the "Greater Britain of the new world," an assimilation of people of every nation has been going on without bloodshed but equally significant.

The name Anglo-Saxon, used in its broad significance, embraces the English speaking people. "All persons in Great Britain and the United States, and in their dependencies, who belong nearly or remotely to the Teutonic stock of England," are classed under one generic name, and that name, Anglo-Saxon. Today they number one hundred and nineteen millions; thirty-eight in Great Britain, nineteen in the colonies, and sixty-two in the United States.

What means it that the love of liberty that characterized the Teutonic race was

carried to Britain, and thence by our Christian forefathers across the sea to this new world? If eminent thinkers read the leadings of Divine Providence aright, it means that far removed from effete civilizations, in an atmosphere of religious and political freedom, a people are being prepared in the mighty Providence of God for the great work of carrying the gospel—the palladium of their liberties—to the round world.

The most important factor in the early settlement of this country is, that those who came, sought its shores to secure freedom of conscience, and those who followed for more than a hundred years were largely from the Teutonic races, that made assimilation easy.

Tacitus is quoted by Dr. Leonard as telling how ardently the Teutons of his day loved liberty. "This noble passion," says the Dr., "has never been lost, but its highest development was not reached until the Great American Republic came into being;....It is only the Anglo-Saxon who loves liberty better than life; is not afraid of freedom for the masses; undertakes to fit himself for its exercise by bestowing the priceless gift; and wherever he goes up and down the earth carries with him the germs of popular institutions which are sure speedily to spring into life."

That he is able to go up and down the earth with rapidity and ease is made possible by the inventions of the last fifty years, which have tied the continents together by railway and steamship, and annihilated distance so effectually that conversations may be carried on across the continent.

Dr. Leonard points to three ancient races that have potentially shaped the destiny of mankind: The Jew to whom was intrusted the scriptures. The Greek who "contribued a magnificent language in which the gospel could find expression." The Roman whose world-wide empire made communication easy, and lastly a fourth, the Anglo-Saxon, "The modern successor of the entire three, who is doing single handed, what was parceled out to the three."

Is the Anglo-Saxon fulfilling the mission which his "thousand years of train-training" seems to have so eminently fitted him? A study of the world's mission fields, which want of space forbids even brief mention, shows that the desire for souls that burned in the breast of Carey, the "Anglo-Saxon cobbler," had a marvelous propagating power, and the Anglo-Saxon missionary is to-day found in every mission field. Devoted representatives of other nations have done, and are doing, splendid service, yet to the English speaking race, the larger part of the "discipling all nations" seems to be committed.

English speaking people are found everywhere. It is stated by Professor Marsh that "more than one half of the letters mailed and carried by the postal systems of the world are written, mailed, and read by the English speaking population of the globe."

If, as we believe, the Christian people of this great republic have been, by their origin and environment, prepared to fulfill a great and sacred trust, what an incentive to holier living and increasing service! Contemplating such a high destiny, the perils that beset us as a nation must not be forgotten. Intemperance strikes its fangs to our very vitals. A tremendous tide of immigration brings to our shores old world elements of danger. Anglo-Saxon power of assimilation is marvelous, but the utmost diligence is needed. The Bible has been taken from the public schools in our own state. A Parliament of Religions at the great Columbian Fair placed Protestant Christianity on a level with the Christless re-

ligions of the old world. Anarchy flaunts its red flag in some of our great cities, and old world complications challenge our national peace. "Fighting blood" is in our veins, but, enlisted as "soldiers of the cross," under the guiding hand of the Supreme Ruler, the American Anglo-Saxon will rise to a higher plane of living and thinking, and graciously fulfill his manifest destiny.

THE ARMENIAN TROUBLES.

The Armenian massacres in most places have been made public in fragmentary private letters, as correspondents have not been allowed in the interior. Only in Erzeroom has any journalist been personally able to give a connected account, much less to photograph the scenes of horror or the stricken refugees. The London *Graphic* has had such a correspondent, and from it we are enabled to reproduce two of their illustrations. This one is a photograph taken the day of the massacre of October 30, of two children and their mother, killed by the brutal soldiers. Only the feet of the woman show, as the rest of the body was so mutilated that it would shock the sensibilities of readers to look upon it. This is the remnant of a once happy family, enjoying life, though under hard conditions, and yet these victims are happier than many of the survivors. A letter just received from an Armenian woman in Erzeroom tells a story even more pitiable than these who have a few brief moments of suffering agony and death. The survivors suffer a living death for months.—ADVANCE.

LETTER FROM TURKEY.

The following letter will speak for itself. The past years have been abundantly blessed to me. I loved my people better than my life, and it was a great sorrow to me last fall to leave them for a little while. I was very ill and had to come away for a change. Since the trouble in the interior, I have tried in *vain* to return. No traveling in Turkey is possible at present. How I suffer for the people, only God knows; and yet I have peace, but not *world* given. No crops are sown. All business among the Armenians is utterly destroyed. The people are in abject poverty. O, how I have waited and longed for the coming of our Lord! I believe this is a time

of testing, and he is waiting to see if we will all be ready to help the suffering members of his family. Our pastor, educated in the United States and Europe, has been like a father to me, and he was killed like a dog.

My Dear Friend.:—I know you will be anxious for further report of the massacre. By actual count, 1500 of those killed in the streets were dragged by the feet to a long trench outside the city and then thrown in, one on top of another. Many of those you and I knew intimately, our boys' high school teacher, some of the priests, our pupils, parents, took refuge in the big Armenian church. There were in the church between 1500 and 2000 people. The soldiers came and entered it and were followed by other butchers. Some were first killed, but most were burned. The church itself is of most solid stone, and did not burn. They have been longer in cleaning up the church than in the streets. For several days I have seen men lugging in sacks the ashes, bones, etc., along the brow of the hill, just by our house, and dumping the contents over the wall. The air in the city is *very bad*. They are burning tar, sulphur, etc., in the church to clean it. As soon as it is in order it is to be used for a hospital for the wounded. At the least 3000 are known to have been killed in the last massacre, not to mention some hundreds in the massacre two months before.

I have with me in the house and church and school rooms 250 people, many of them seriously wounded. It takes me, with the help of the others, from 5 to 6 hours daily to dress the wounds. One woman will probably lose her arm. Each person has more than one wound. Some are bad, indeed, just escaped being beheaded. One man has eleven serious sword cuts. The wounds are from knives, swords, bullets and heavy weapons. I sent to the government and demanded 300 loaves and 500 beds and clothing. We receive daily 200 loaves; 45 beds were sent, and 3 or 4 bags of rejected clothing, which had been taken from the people. As I was distributing the contents of the bags, one woman said, "That towel is mine." None of the people have a change of garments. The rags which come in the bags I use to dress the wounds with. Hundreds of people have come to me for shelter, but I had to turn them away, as there is no room. They come with pale drawn faces having lived in wells, coal heaps, manure heaps, and similiar places, and have not tasted food for several days. One woman rushed up to me as I was passing in the yard and said, "I have found two of my children dead in the well. We have taken them out. What shall we do with them?

The massacre was carried on systematically. One set of soldiers went ahead and killed the men, and were followed by another set who drove the women and children in crowds, and with much rough treatment, to the khans and mosques. Still another set then stripped the houses of everything. We have heard of ten houses where there was some wheat not taken, but *all* else was. The houses were not destroyed; as a usual thing being builtof stone, only few would burn. The women are being driven from the khans and mosques and commanded to return to their homes. Think what their homes are—four bare, cold walls—the winter weather, and they with nothing but what they have on!

Our pastor had a most peaceful end; was shot, and no blood ran. Yevnige, his daughter, said he looked as if he had fainted. When I heard of his death I sent to the pasha and asked for his body, and requested that the children also be sent to me. The body had been taken away before my request reached the governor. But the six orphaned children were sent to me and are with me still. I sent to the market to try to get a change of garments for them, but could not. All business is at a stand-still, the Armenian shops robbed and the Moslem shops not open. During the massacre 20 soldiers were sent to protect me. I ordered them to go to different houses and bring the women to me, and they did it. There was not time to do much—it was all so sudden. These 20 soldiers are still in our house and they do my every bidding. Our house is crowded. Even the bath room has an occupant. Some of the most wealthy

of our people have now nothing left in this world. They are with me and so humble and patient and untiring in helping me and others! Is this the answer to our hours of prayer that the church might be purified? They have indeed passed through the fire. I am so grateful the people here with me are so calm. Seldom I find one weeping though all have lost husbands, sons, or fathers or brothers. All are anxious to make the burdens of the others lighter. We have had some very precious services among them. Sabbath I was prostrated with sickness, but healing was asked for and quickly and freely granted, and I am still able to serve these people. I feel like a mother with several hundred orphans. We have been looking over the names of our church members and find 107 are killed. Would that I could give help to more. There are thousands for whom I can do nothing with my limited means.

OUGHT CASTE TO EXIST IN A MISSIONARY SOCIETY?

By Mrs. Isabel M. Vance, Jamestown, O.

IF there is a place in the whole wide world where all thought of caste should be lost sight of it is in a missionary society. It ought to cause a blush of shame that in a so called Christian land, and in this nineteenth century, it should be deemed profitable to speak of it, except possibly as one of the features of heathenism that our missionaries, in India and Egypt especially, find it such a difficult matter to overcome. And yet we must recognize the fact that in our loved country there does exist what might be called a caste that has even crept into many of our churches, and is as much opposed to the spirit of Christ as light is to darkness.

Mark Guy Pearse says: "Of all men who ever lived Jesus Christ alone had any choice in the circumstances of his birth, and He chose the poorest lot and the hardest part that ever befell any man." Jesus proved to John his divinity by "preaching the gospel to the poor." He did not come to proclaim salvation for a favored, privileged few. There was a welcome for all, and his great loving heart went out in the tenderest compassion and sympathy to the needy, suffering ones of humanity. He did not deem He had done enough when he ministered alone to their physical needs; but those who had sunk the deepest in sin received a welcome. They were not the respectable, titled or learned, but the most degraded who were taught the better way and bidden "go and sin no more."

Having had some experience in work among the working girls, out of it has grown a great desire that all our churches and societies might come to realize the great blessings they are depriving themselves of by indifference upon this subject. Just how much of power and influence we lose by withholding a cordial welcome from the poor, and illiterate as well, we cannot realize until we have been brought to recognize in them our brothers and sisters in Christ, equally beloved of Him with those of us who have been more favorably circumstanced.

There is a quickening and an ennobling power in the gospel that, when brought to bear upon human nature, works a complete transformation. There are all about us those who if they need our help and sympathy, we in turn need the life and enthusiasm that they could bring to the work of the Master. We cannot afford to lose the spirit of the early church. Her wonderful growth and success is owing to her having kept

close to the heart of common people. When we fail to do this we are no longer true to the spirit of Christ, who left the glory which he had with the Father and took up his abode, not with the rich and powerful of earth, but with the lowly fishermen of Galilee. If in our woman's work we are to have the true missionary spirit, which is the spirit of christ, caste certainly cannot exist in our missionary societies.

HINTS FOR THE ANNUAL MEETING.

WAKE up! A sleeping delegate sees so little, and there are many wonderful things to see, when one is awake. Practice keeping awake beforehand by hunting for information, and noting it when it comes in your way.

Our convention, among conventions, is strong, orderly, well dressed and intelligent. Labor pays, so work for the convention. We enjoy and receive benefit in proportion as we prepare.

Go to the convention as a delegate, not as an individual, bearing in mind the dignified body you represent.

Learn the names and life sketches of the leaders of the Erie convention before going, and thus avoid whispering to satisfy natural curiosity and add to your interest. But if undue praise or blame accompany your information, defer judgment until first you feel the touch of their hands and the power of their personality.

New clothing makes a woman feel at her best; so does a renewed liver and spleen, and a well-informed mind.

You have no right to copy programme and give opening and closing hours, dates and routine that belong to every convention, for a report.

Far better write nothing, but go back to your home and your presbytery to live out a full year of fresh, active, earnest, intelligent interest in everything that pertains to our women's work in the church. Far better give no connected report, but eagerly and satisfactorily answer all the sincere questions your sisters at home may ask.

Excessive loyalty verges on bigotry.

Be considerate of them that care for you during the convention.

Do not use your best or sleeping hours for indiscreet visiting.

Pencils and note books are furnished to delegates, but a wise woman provides herself with a substitute in case of disappointment.

Listen during the speech or the business session, and make your notes afterward, from a memory stored by an intelligent and undivided attention.

Take home the peculiarities of this especial convention.

Because you do not take part in discussion is no excuse for not voting. It does not lessen responsibility to not vote; for you are always held accountable for the rulings of your convention if you do nothing to prevent them. I like the ring of the hearty convention vote. It must act like a stimulant to the tired brain and strained nerves of the presiding officer; but how exasperating the "weak eyes and no nose" of timid indecision.

Always speak the truth in love.

A clear head and a kind heart go with a good delegate.

Most women are too excitable to extemporize with wisdom; condense your language to the length and importance of your idea while consuming precious time.

Do not be afraid of being called a new

woman until you read again Prov. 31, placing modern synonyms for the phrases or the customs that are now out of date. While she may be new to this day and generation, I think you will decide that she is quite a quaint and old fashioned creature.

Be as unconscious of your own new dress, bonnet, gloves and shoes as other people are; they are naturally thinking of their own, supposing you were born in yours. The sweet, dainty little mother whose loving daughters have used this occasion for uprooting old habits in dress, bonnets or style of hair, need have no qualms of conscience. Even this will do her good, and perhaps mellow the soil of her heart, allowing seed thoughts new, modern and bright, to come in, making her a wiser, better woman.

"Help speakers to help others" by a close attention and appreciative expression.

Vote carefully, but vote. Vote in a clear, strong voice, and don't be afraid to vote your convictions.

Don't spend your time hunting in papers for the latest reports. Get your information about this years reports from those prepared to give it at the convention. They will give you a printed copy, and then read it, with many side remarks and needful explanations that makes all easy, interesting, intelligible and with so little trouble to yourself.

Go to the convention to hear the reports. Be ever more "ready to hear than give the sacrifice of fools"; or, as Craddock's proverb has it, "There is nothing so becoming as a shut mouth," and it is often proven at a woman's convention.

MRS. A. M. CAMPBELL.

ECHOES FROM THE THANK-OFFERING MEETINGS.

Olena, Ill.

WHEN our L. M. S. arranged for our Thank-offering service we thought we would try the plan of having some of the men on the program. One of the male members responded with a paper, one of the topics being, "Why should I bring an offering."

Let us refer to a few texts of Scripture on the subject: Proverbs 3:9—"Honor the Lord with thy substance and with the first fruits of all thine increase." The words of our Saviour in commending the poor widow: Luke 21:3—"Of a truth I say unto you that this poor widow hath cast in more then they all." Cor. 8:2—"See that ye abound in this grace also." Gal. 6:10—"As we have therefore opportunity let us do good unto all men especially to them that are of the household of faith." 2nd Cor. 9:7—"Not grudgingly or of necessity, for God loveth a cheerful giver." 1st Cor. 9:14, Paul speaking of the support of the ministry, says: "Even so hath the Lord ordained that they who preach the gospel should live of the gospel."

These texts show authority for giving alms for the aid of the needy, especially needy Christians, and for giving for the support of the gospel. I know of no better answer to the query, "Why should I bring an offering?" than that the word of God makes it my duty to do so. By not giving we shut out hope of receiving the rich rewards attendant on generous and dutiful giving. If our offerings for charity, and for the spread and support of the gospel, are given in the proper spirit, in an earnest quiet way, and not for display or to obtain worldly honor, we may expect the approval of God, of our own conscience, and the thankful prayers registered in our behalf by the recipients, whose lot

our help has made happier or more endurable. Surely it is more blessed to give than to receive. Then in the words of the poet.

"Give as you would if an angel
Awaited your gift at the door.
Give as you would if to-morrow
Found you when waiting was o'er
Give as you would to the Master,
If you met his searching look.
Give as you would of your substance
If his hand your offering took."

J. A. B.

Caledonia, N. Y.

DEAR EDITORS:—I wish I could give you a faithful reproduction of our very delightful meeting. Notwithstanding the cold wintry blasts, which almost took our breath away, a goodly number of our dear women and bright-faced, happy-hearted young ladies and children were on hand, and with songs of praise, earnest petitions, loving gifts to the Master, and sweet interchanges with each other, the time allotted to the carrying out of a very interesting program passed quickly. We had letters read from missionaries in Chinkiang, China, by our president, Mrs. H. Walker, whose sister, Miss Mary Robertson, has for many years labored with Dr. Hogg at this station. They are at present in this country for a much needed rest, but expect to return soon to their loved work. They are under the care of the Women's Board of the M. E. Church. A letter was read from our own Miss Ina L. Robertson, of Waitsburg Academy, and by a unanimous vote it was decided to devote the Thank-offering to her work.

We had recitations, questions and answers from the missionary catechism, society reports, scripture texts, given with the offerings received, and lastly a social half hour when refreshments were served, and all departed feeling we had a good meeting, although we regret that through financial depression and heavy losses, on the part of some, our offering is not as large as it has been other years. MRS. THOS. BRODIE.

Wilsonville, Neb.

The L. M. S. of this congregation held their annual Thank-offering service, Sabbath March 29, using the very helpful "Christian Life Service." An excellent paper on "Individual Responsibility," which had been prepared for the presbyterial meeting, was read by the author, Mrs. G. C. Burns.

The study of medical mission work by the society, on Saturday previous, filled our hearts with thankfulness that our "lines" have been cast in a land where the religion of Jesus gives woman so many exalted privileges, and also leads us into closer sympathy with our suffering sisters beyond, and we have asked that our offering, which was $16.00, be appropriated to the medical work in India, and may the blessing of the "Great Physician" rest upon it. E. M. H. M.

Chicago, Ill.

SECOND UNITED PRESBYTERIAN CHURCH.

Our society has been moving along quietly the past year doing (not with all our might) what our hands found to do. We always look forward to our Thank-offering meeting, which this year took the place of the regular Wednesday evening prayer-meeting. Our subjects were "The Obligations of the Thank-offering" and "The Benefits Derived from the Thank-offering."

Our offering was not as large as in former years, and I am sure this is due to not securing and carefully distributing the boxes at the beginning of the year. However, we intend to do better the coming year, as our secretary has been instructed to secure sufficient boxes to supply each lady of the congregation, and we hope at the close of the year to have a much better report.

MRS. J. A. DUFF.

Avalon, Pa.

The day was all that one could reasonably expect on the first Friday

March. We had sent special written invitations to every lady member and adherent, and a goodly number of us—busy wives, mothers and daughters—repaired to the sanctuary to present our annual Thank-offering.

We used the beautiful and appropriate service prepared by the Women's Board, and the fitting words of thanksgiving, as well as the grand hallelujahs, found an echo in every heart. While the Thank-offering was being counted, one of our young girls read the bright, little leaflet: "Mrs. Stanton's Thank-offering." At the social time that followed, light refreshments were served. Our offering was $100. MRS. G. M. PADEN.

Madison, Ind.

The L. M. S. of Madison, Ind., held the annual Thank-offering meeting Feb. 8, 1896. The President, Miss Jennie Duncan, presided and conducted the devotional exercises. The 100th psalm was sung; Bible selections on Thank-offerings read; portion of 96th psalm sung and prayer. An article from the Missionary Magazine entitled, "An Offering of Thanks" was then read. The roll was called and the members responded with scripture verses emphasizing the duty of thankfulness. A few verses of the 65th psalm was sung, and letters from two of our absent members read, followed by an earnest prayer, and singing of the 117th psalm. Greeting came from still another absent one, and her request that the first three verses of 106 psalm be sung was complied with. The question, "What reasons have we for thankfulness?" was impressively responded to by the members. An earnest letter from Dr. J. F. Hutchinson, bearing words of cheer and good will to our society, was much appreciated, as were also the letters before mentioned. We were led at the throne of grace by several members, after which we handed our offering to the treasurer. The last verse of the 124th psalm was sung and the meeting adjourned. One of our members, who joined us in earnest supplication, was called in less than two weeks to her Heavenly home, "where praises are continually sung and where they go no more out." S. MCFETRIDGE.

Cleveland, Ohio.

The month preceding the date for the annual Thank-offering was a very busy one to the members of the missionary society of the First church, Cleveland. Those who had charge of an interesting program were busy trying to make this one as interesting, or more so, than those of other years, our Thank-offering day being always one of the best of the whole year. The Executive committee devised plans to get the men there who came seldom, or never. The Serving committee was busy preparing an especially dainty and tempting lunch in honor of the occasion, and every individual member of the society was busy in trying to fill barrels, which had been forgotten through the year, or in trying to find money to place in those that had been kept constantly in mind, but which it had been impossible to fill. But let us all remember that the one who "hath done what she could" is blessed, and I feel sure that our members wouid be kept busy if they tried to count even a few of his "many benefits unto us."

And so we came together the first Friday of April and enjoyed one of the best, if not the best, meeting of the year. It was stormy, and many of our faithful members could not be present. But we will hear from them, and those who were a little cast down when the Thank-offering was announced as only $21.00, will have cause for rejoicing when we get full returns from the absent.

MRS. T. H. MCMICHAEL.

HOME MISSIONS.

[NOTE.——These letters were read at a delightful thank-offering service of the Third church, Xenia, held at the residence of Mrs. Robt. Lytle, sister of the late Mrs. Annie Witherspoon, and kindly loaned for publication—ED.]

WARM SPRINGS, OREGON,
March 19, 1896.

THERE are two mission stations on the reservation—one here at the agency where we are located, the other at Simnasho, 20 miles north of this where Brother Speer and Miss Black are located. Our reservation is called the Warm Springs reservation, but most of the Warm Springs tribe of Indians live in the neighborhood of Simnasho, while most of those around the agency are Wascoes, with a mixture of Warm Springs and other tribes. There is not a fully organized congregation at Simnasho; there are, however, about a dozen members there. The Indians there are much further back than here; they live and move in tents, wear long hair and blankets, and observe more of the old Indian customs, including their heathen religious services, than here. I suppose the main reason for this is that they have not had the advantages of mission work that they have had here. It is only within the last five years that they have had a settled missionary, although the missionary here gave part of his time to them. Most of our Indians live in small houses, cut their hair, dress in citizens clothes, and have given up most of their former Indian customs, so far as religious service is concerned. Of course many of them have not gotten rid of all their old superstitions, but this may be said of many white people.

We have a congregation of over 120 church members, some careless ones among them, (but where are they not?) but many are faithful and devoted Christians, some of whom would be a credit to a white congregation. On Sabbath we have a preaching service, at which we now have two interpreters—Wasco and Warm Springs. The attendance is good, the order excellent. The same may be said of the attention. When I am through preaching I give an opportunity for any who wish to speak to do so, and usually have more volunteers than we have time. Both men and women talk. They show that they have a pretty good idea of the sermon and are acquainted with the main doctrines of the plan of salvation, although they cannot read and get their knowledge second or third handed, through an interpreter. Immediately after this service is over, we have our Sabbath-school, for which all remain.

We are scarce of teachers; have three large classes of the younger people, who are taught in English, and a *very* large class of the older ones, who are taught by Mrs. Alter through an interpreter. The response of approval when she closes would do credit to an old-time Methodist meeting. We feel proud of our Sabbath-school. They are fond of singing, and you ought to hear them sing the psalms from the Bible songs. Our cottage prayer-meeting, held from house to house on Tuesday afternoon, is perhaps the most interesting meeting we have. It matters not how many of our church members may be there, we cannot adjourn until all, or nearly all, have voluntarily taken part in remarks or prayer, and frequently both. Often we get those who have no church connection to talk at these meetings. It is my custom to ask an Indian to lead in prayer after the sermon, and at other times, and I never but once called on one to do so who did not respond.

Many of them eat at our house. If

they sit down to the table by themselves, our church members almost invariably ask a blessing before eating. They also speak of morning and evening prayers in their families. This, of course, should be so, but we do not always find that even among white people. There are dishonest Indians, but we have been here six years, and do not know that we have lost a dollar's worth from theft, although they are around much of the time, and some of them almost starving, while our cellar and provision house are never locked, and they know it. They may steal from one another, but not from the whites. This is the testimony of all the whites about the agency. Many of them are now almost starving. They are very poor at best, their land being of little value, and they not knowing how to make the best use of it. Last year's crop was very poor. But few of them have any flour, and I cannot tell on what they do live. It is a shame for the officials to put people on such land and expect them to make a living. Of course there are lazy Indians, but many of them work as best they know how. They need to be taught to work as well as other things. There are beggars among them, but this is the case almost from necessity. We feed some of them almost every day.

A Women's Christian Temperance Union was organized over a year ago, and has now over 100 members. They are getting much interested in temperance. This is the first organization of its kind among the Indians of the state, and I believe in the United States. But the National Union has promised a National Indian department by next year, and efforts are being made to organize on the reservation of this State at present.

We expect to leave here next May, or as soon as our successor is on the ground, but we leave only to get our children to school. Of course, from the stand-point of the world it is not a pleasant work, but we rejoice that the Lord has made us the means of saving some souls of this poor, despised and much wronged people. We shall feel very badly on leaving them, and will remember with much pleasure much of our work with them. May God bless your society, and enable them to remember the Indians in their prayers and contributions as the Lord has blessed them. Please excuse this very hastily written letter

Your Brother in the Lord,
JOSEPH ALTER.

SIMNASHO,
March 19, 1896.

I am very sorry indeed that time forbids me writing of our Indians as I could wish. To understand how much we appreciate kindly interest and sympathy, you would have to be *here*—just see! Although the burning of the government school last October has almost entirely changed our work—so many of the Indians leaving and going to the river valleys where it is warmer,—still our services on the Sabbath have been quite well attended. Not long since on the coldest Sabbath we have had during on unusually mild winter, I was very much surprised to see how many came—some quite a distance. I continually deplore the loss of the school, as it has taken away the children, the young boys and girls, from our influence. Many who attended the school last year I have not seen at all this winter, some with whom, during all the school year that closed in June last, I held very pleasant talks both in my room here and on Sabbath in the Sabbath-school. On that cold, stormy Sabbath one of these young girls came into my class, so pleased to be there. She lives entirely too far away to come

often and she said, "I wish I *could* come."

Mr. Speer, after the interpreted service, divides the audience into three divisions. My sister, Mrs. Speer, takes the children into the class-room; I, all who can read or understand English; he, with the interpreter, the remainder. By this arrangement, many get the Sabbath-school lesson who never did before, as we always have to have our Sabbath-school at a time to suit the dinner of the government employes, and that was too early for our older Indians to get here. Sister has had an average of about *fifteen*; Mr. S. about *fifty* of the old, and I about *twenty* of the younger men and women. They listen, read when I call on them, and often ask and answer questions.

Then our prayer-meetings have been a surprise to us. When the children went home to the camps, we then had some one always to interpret for us. So every Thursday afternoon, if roads and weather permit, we go to some camp, often a long distance, to have our prayer-meetings. They *clean up* for us; the women and children are as a rule clean. If a bench or a chair can be found, it is placed for us, or a clean quilt or skin put down, if that is all they have. *I* usually sit on one of these, among the women and children. We seem to come very near in our little talks, and earnest prayer is made sometimes by the Indians. I often think Jesus is in our midst, and although I may never know or see the good of these meetings, He knows and will say, "Inasmuch as ye did it unto these"—the very least, "ye did it unto me." In these prayer-meetings we have the very old, who never get near the church. We visit some every week. Not far from our home an Indian woman has been a sufferer all winter. The government doctor has paid but little attention to her. O! how she has suffered. We have done all we could for her. She is always glad to see me. On last Monday my sister and I, with our basket, made some visits. The first tent we called at, the woman, a widow, was sitting making a basket. She had hurt her foot. I dressed it up for her, then turned to a poor, old, blind woman in the corner, and she began to cry and lament—her son had died a short time ago. We left some rice and coffee and kind words, poorly expressed, for there was no one there to interpret for us.

The next place was a small house. Here was a pitiable sight. A little boy about seven years of age must have hurt his back at some time, probably on a pony. He is rapidly and surely wasting away with spinal curvature. I wrote to the government doctor about the case. He came *once* and said nothing could be done for the little fellow. He passed the house a few days ago and never even inquired for the child. Is it any wonder missionary work is difficult under such circumstances? The mother can talk English; so I sat and talked to her of the Saviour who loves the little children; told her to tell Frank of Jesus (he speaks only Warm Springs) and his love; told her how sometimes we must bow and leave all in his hands; that the dear Saviour loved her and wanted her to love him, even better than she loved her boy. We make loose night dresses for all such, cook and take food to them every few days. I always have a supply of pictures for the children. From there we went into Le-at's tent—the sick woman before referred to. There she lay as I have seen her since last Fall. She is *not* clean, but it is wonderful how comfortable, two old women, one almost blind, keeps her. She told me she was very sick, but Jesus gave her a good heart and she was happy. This in jargon and Warm Springs. I always talk to

her about the Saviour, and I believe she understands me and is happy. Yesterday we went about five miles to see an Indian who is dying rapidly with consumption. We had seen him not long since and were very much surprised to see the change. His young wife died last May with the same disease. He could not hear or speak to us, but I think he knew Mr. Speer The tent was full of Indians, some dressed in feathers and gay trappings for their religious dance. The sick man was made as comfortable and clean as they possibly could. All sat around quietly, a woman putting a clean blanket down for sister and I to sit upon. Mr. S. talked, and it was interpreted. Then he prayed. As I shook the old father's hand he looked at me a long time and then pressed my hand and let it drop.

So we go and do all we can to lead these poor, degraded Indians out of their darkness, "into the light and liberty of the children of God." He only knows what is done, and I know nothing done for Him is lost and forgotten. „Thou shalt find it after many days." Never before did I realize the value of prayer as here. Self, and all self can do to uplift, elevate and bring into the kingdom are lost in the leaving of all to Him, who knows my weakness and utter inability to do the least thing. Then comes peace and trust. "I am with thee alway *even unto the* end of the world." Dear friends, remember the little Indian mission whenever you pray.

Yours in His name,

E. H. BLACK

MISSIONARY CORRESPONDENCE.

CAMP DESPOKI, ZAFARWAL,
JAN. 20TH, 1896.

DEAR CHILDREN:—This is the time of year when we get our reports off for editing and publication, and so it is a time of reviewing the work, summing up and striking a balance. I have just gotten my report for the year sent off, and it has brought me into a most thankful frame of mind to review the changes of this and other years and see how much there is in the work to encourage us. Really when one is looking out for the encouragements, and the things for which to render thanks, one finds so many more than were really expected! Indeed when I reached the sub-head, "Discouragements" in the outline sent us by our dear secretary, Mrs. Reid, I could find nothing about which to be discouraged. Not that I can really make the boast that I never grow discouraged and downhearted in my work; I only wish I might say so. We do not always claim the grace sufficient and are led in our weakness, fatigue and ignorance, to sigh, "and I only am left." Not long ago I remember very distinctly of saying (after the details of the third quarrel and jealousies of the Christians had consecutively been poured into our ears) that there seemed so much this year that was disheartening in our work. But that was only a small cloud; there is plenty of God's blue heaven besides.

One of the encouragements which cheers the hearts of all of us is the large contingent of assistants you sent us this fall, and the assurance of many home friends that the church is really stirred up and will send us as many next year again; and indeed their places are awaiting them. Do you know one thing which has caused me to rejoice more than anything else is those 12000 tithe pledge cards signed by the *young people*, for "where

the treasure is there will the heart be also;" and I am sure we will have such an offering of young lives for the service as our church has never before seen.

I cannot tell you how glad and thankful we were when we got word of the Young People's Convention and the manner in which the Lord answered the faith there evidenced by thrusting forth the laborers that very day. We have not seen all the new missionaries yet, but met most of them at the Christmas festivities at Sialkot.

I think I will tell you that we were somewhat amused, somewhat disgusted, and a good deal grieved with the remarks we saw in the papers concerning the offering by these persons of themselves for this grand and glorious work, to be connected with which anyone should be thankful and joyful that the Lord has allowed him or her such a blessing. There was a general laugh around our very cosy tea table, in our delightful hill house in Dharmsala, where we were enjoying the vacation provided for us, when some one read from the daily paper concerning these young martyrs. We felt very much martyred then renewing health and vigor for the work which is dearer to us than anything else on earth, and in which we find our chiefest joy! But we excused it on the score of its being a secular paper. What could we say, however, when the church papers said of them: "*thinking* they were called of the Lord," "will sail on a certain date *if they are not hindered*," and "*if* they go," with plentiful mention of the "wonderful sacrifice," etc., etc. The church papers are those to whom we look for help, but these remarks are scarcely such as to stir up the zeal of those left behind to come also, and we very much lament it. It is certainly a sacrifice, but such a sacrifice as a child makes in giving up a broken toy in the promise of a new and far better one; for is not the promise, if any leave father or mother or brother or sister or houses or lands for His sake and the gospels he shall receive *in this life* one hundred fold? The thought is of the great separation from loved ones; but this is a spiritual and not tangible matter. Have we not seen those in location nearest, the farthest separated in spirit, enjoying least the communion of heart? I am sure I can testify that the promise is more than verified in my case, and I praise the Lord who has called me to serve in this glorious gospel among people less favored than ourselves. I love my work, am happy in it, enjoy perfect health, and I have many comforts and pleasures that I little expected before I came.

At this place where we are now encamped there are a number of candidates for baptism, and it is an especially encouraging prospect. It does one's heart good to hear the earnest replies of these people concerning their faith in Christ Jesus as the only Saviour from sin, and to note their conception of the ethical side of the gospel plan—that if we love Him we will keep his commandments. One man's unique definition of salvation was, "getting out of something bad and getting into a good way."

How one is constantly impressed with the sorrowful fact of the sins of the fathers being visited upon the children in this distressed land! Yesterday a young woman brought me a little child to have its eyes treated. It made my heart bleed to see the poor little thing with its eyes swollen shut and the lids inflamed and mattery inside, and to hear its distressed little moan even in its sleep! When I asked her what she had done for it, she assured me she had done a great deal—that when its eyes first began to get sore, when it was but a few days old, she turned the eyelids inside out and peeled them;

that is, scraped them with a stone until they bled. Just think of it—the tender eyes of an infant!! Oh, the ignorance of this land is colossal. Why are the Christian mothers of our land so slow, so reluctant to give up their daughters that they may come and teach these women better? Why is it, why is it? One would think that our example and the spirit of our religion were represented in, "Hold fast that thou hast," instead of, "Because He laid down. His life, for us we ought to lay down our lives for the brethren." If God so loved the *world* that *He* could give *His only begotten Son*, should we grudge our sons and daughters? Do we love *our* children more than God loved *His* Son?

There is altogether a fault among you. These things ought not so to be. God is not represented as giving a reluctant consent—he *sent* Christ Jesus into the world. God give the parents of Christian lands the grace to be found in His image in this particular. God speed the day when the parents shall be the first to rejoice over their son's, their daughter's call to the foreign field, when all shall say, as my dear father did to me, "Minnie, I think this is just what you should do." Yours for India,

MINNIE PARKS ANDERSON.

FOREIGN NEWS BUDGET.

BY MRS. MARY B. REID.

Notes from Alexandria, Egypt, have been furnished by Mrs. A. H. McFarland, who says:

Since the rains have ceased we are enjoying beautiful spring days. For several months past there has been some cholera in this city, and nearly all of the cases were fatal, but no new cases have been reported during the last few days; so we are in hopes that before the hot weather comes on that the disease will be checked.

We are to have a native minister with us soon, who is to stay six months, and as Dr. and Mrs. Ewing are going home by and by for their vacation, we will move from our present location to the mission house.

Because of the rains and much sickness among the scholars there was some falling off in the attendance upon our school during the last two months; but with the return of pleasant weather the pupils seem to be coming back again.

A few evening since as we were taking a walk we saw a tall native girl gathering greens to sell in the market. As we talked with her, we found that she was a Mohammedan, and of course keeping the fast of Ramadan, which comes at this season of the year. The poor girl, with a most earnest look in her face, told us something of her faith, and how God punishes sin after death; that "if we sinned some of our feet would be burned; if we sinned more, the more we would be burned, and if our sins were very great, we would be burned to the waist; that this was the greatest punishment given, and then after awhile we would all go to heaven and be happy." After some further talk Miss McDowell asked her to offer this little prayer daily, "God be merciful to me a sinner." We have since found that she has been repeating this text over and over to herself and anxious to learn more. There are many such around us whom we would like to reach with words of truth.

Miss Kyle writes from Cairo:

School reopened the 13th of Jan. Most of the girls have returned, and a goodly number of new pupils entered. Our present number in attendance is 225. Three of our teachers left at the end of last term, and with some difficulty did I find others to take their places. The new year has begun with bright prospects for a happy, prosperous year. This is the influenza season, and a good many of the boarders have had a turn at it. One of the boarders has had small-pox. She was taken ill in school, and not knowing what her disease was till it appeared on her face, we did not send he home as we should have done. But we are thankful that none of the other girls took the disease. We have great reason to thank God for the good health our girls enjoy. We were glad to get one of three girls who graduated at the close of the year, to go to Zagazig to teach; also to have two of the large girls go out as teachers. We are feeling especially encouraged in the matter of getting girls to go out to teach.

For the Budget, by Miss Buchanan, who writes from Assiout, March 2, '96:

I am sure you will all be filled with joy to hear that there has been an out-pouring of the Spirit upon the school here. A true revival seems to be taking place just now. At our last communion season nine girls asked to be received into the church, and now there are *fifteen* wishing to come out on the Lord's side and unite with God's people. A few evenings ago one of the teachers came in and told Miss Hogg, in joyful tones and yet with something akin to tears in her voice, that there were three prayer-meetings taking place just then, and none of them under the direction or by the appointment of a teacher, but by the voluntary organization of the girls themselves.

The communicants organized a prayer-meeting, which is held every evening on the roof of the "wash-and-bake" house. Just at twilight, the girls who are members of the church go upon this roof, and there a few simple, short prayers are offered; and we feel sure these prayers enter into the ears of Him who hath promised "to hear the hum-

ble when they cry." The testimony borne by the teachers and friends of these new Christians in regard to their changed life truly makes one's heart glad. Of those who united with the church lately there was one who had to endure much persecution from her parents and other relatives, Threats and punishments alike failed to move her, and at last by her firm faith she was the means of bringing at last two members of her family into the light. There is no doubt that she will be one of those rare gems in that day when "He cometh to make up His jewels."

Miss Nannie Spencer, of West Gujranwala, India, says:

I am writing in tent just before sundown of a beautiful evening. A show is going on outside. I wish that you might hear the music that these Indian jugglers are making for our entertainment, to say nothing of the scene, strange to us even who have been more than a year in India. There is rope-walking, snake-charming and other performances that I would find it difficult to describe or even name. We have some entertainment even in the jungles of West Gujranwala, you see. The man on the rope at this moment has two earthen vessels poised on his head, as he sways back and forth to the wierd music, standing on one foot now, now on both, now barefoot, now with one foot on a brass basin, now with both, now walking across the rope with both knees in the basin. Really, they are very skillful.

How often in these new scenes do we wish the home friends could just see us and the people. I wish this most when the throngs of people gather about us as we sit down in a village, or as we pass through the crowded bazar in one of our cities. Such crowds as there are always and everywhere, one might say.

Much of our visiting so far this season has been in the new villages, which are being filled up by the influx of those seeking homes in this new country. So we feel somewhat like pioneers ourselves, especially when it is necessary to stop to build bridges or mend roads. The government people, who find it necessary to travel over the same roads, have portable bridges which they take along with them as needed. But the missionary who has to take all that is necessary to live on in camp fifty or a hundred miles from home, may be happy to have even a mattock along.

The country, you must know. is being redeemed from a desert, by means or irrigation, and the ditches, though channels of blessing to the parched earth, are somewhat troublesome to the district cart of the missionary. If not too deep, a place can soon be dug down and levelled up so that the cart can pass over it in safety, especially if the riders descend; but in a few places a real bridge is necessary to be built. It is not a long job, however. There are two beams, picked from some where, laid across the ditch; then crosswise of this frame, brush and branches and weeds make a foundation to hold enough earth to complete the bridge.

A district missionary has incidentally opportunity to exercise his talents in various directions. The work at the present is mostly the gathering up of these scattered sheep and, if possible, setting an under-shepherd over them. More than four hundred were last year received on certificate, in this district, from other places. No doubt there are many more who have not been found at all. Scattered as they are all through these villages, the missionary doesn't know where to look for them. The sad thing is to find a village where there are numbers who have professed christianity, who, because they have not been taught are not doing well, and great is the contrast where there is a humble school-teacher, not far advanced himself, but who has worked faithfully amoug the people.

The prayer for more laborers is in our hearts. How can these poor people learn except they be taught? How can they feed on the word if no one in the village can read it? How do they know what the Master asks of his disciples, unless they be told? They know perhaps that God made them, that he loves them and sent the Saviour to die for them. We are thankful salvation is so simple, but how much more do we think it well to know that our lives may be a little as our Maker would have them?

Mrs. Grace Gordon, writing, from Gurdaspur, says:

I have been asked to write one item of news for the Budget when a long letter would scarcely contain the half I would like to say.

Mr. Gordon and I arrived at this place Jan. 3rd, after spending a pleasant holiday season with our aunt and cousin at Jhelum. We received a warm welcome from Mr. and Mrs. Caldwell regardless of the fact that we arrived at our home past midnight. Mr. Gordon feels quite at home in Gurdaspur, it having been his home some years ago. We are living in the house which his father built some twenty years ago.

Until we go to the hills, the three young ladies who were stationed in this city for the study of the language are living in our house, and we are all boarding this month with Mrs. Caldwell. After Mr. and Mrs. Caldwell go to their new station, Sialkot, I shall be obliged to make an attempt at keeping house for ourselves and the young ladies. We ladies are quite busy with the study of the language, while Mr. Gordon is out with Mr. Caldwell becoming acquainted with district work. We have little time for anything aside from our work, but laid aside onr cares one afternoon and made six calls on the English of the city, it being the custom here for the newcomers to call first, while in America it is just the reverse. We send in our cards, and are not allowed to alight from our vehicle until we have received a salaam. Then we may know we are to be received. If we chance to call at an inconvenient time we receive, in answer to our cards, "door closed to-day." Many things seem quite strange and everything reminds us ot the fact that we are no longer in dear old America.

We have a Mohammadan tailor sewing for us. He comes at 8 a. m. and sews till 5 p. m. for the small sum of twelve cents a day. During the day he is allowed, it seems, a certain time to eat his roti and bread, smoke his pipe and say his prayers. We are beginning to think he is entirely too devotional, yet it scarcely seems in keeping with our mission to forbid him time to pray.

We had rather a severe earthquake here on the night of the 21st, being aroused by the violent shaking of our beds, doors, windows, etc. It lasted about five minutes and the newspaper reports it to have been the worst ever experienced in Lahore. Earthquakes are frequently felt here, but are not often severe enough to do much harm.

We have not been blessed with the usual winter rains this season and all vegetation is looking dried and dead. The wheat, which should be in head, is less than a foot high, and at this height some of it is beginning to head. If rain does not come soon a famine will be the result. Even now the poorer classes are feeling it, as the price of grain is already very high.

The many friends who met Mrs. Caldwell, when she was home last year, will be glad to hear from her. She writes:

I am happy to say that we reached Gurdaspur safely and received a hearty welcome from the Misses Wilson, the Christians, and many heathen

as well. It was like coming home to get back to this place, and our happiness would have been complete had it not been for the absence of our dear children. But our minds are at ease concerning them, for we know that God is able to keep that which we have committed to His trust, and we have also perfect confidence in the one who is taking care of them in San Diego, and feel that she will be a mother to them. The pastor of San Diego and his good wife (Dr. and Mrs. Wallace) were kindness itself to us while we were there, and from letters received we know they are continuing their goodness to our dear ones.

Rev. Gordon and Mr. Caldwell are out in camp these days. Mrs. Gordon and the three new ladies are at Gurdaspur, studying hard at the language, and are making commendable progress.

We move to Sialkot the 1st of March, as Mr. Caldwell is to relieve Dr. Barr of the Training Institute, while he goes to America on his greatly needed and well earned furlough. We are glad to have had the opportunity of working, even this short time in Gurdaspur, where we have spent eleven years before going home. It has done us good to look into familiar faces and hear we were not forgotten in our absence. Mr. Caldwell has taken great pleasure in introducing Rev. Gordon to both the Christians and the heathen and hopes to be able to get around to all of the villages where we have Christians before leaving for Sialkot.

Of work at Sialkot, Dr. Platter says:

Things are moving on nicely at the hospital, and at present we have pretty full clinics. Having no European assistant there was more work for the doctor to look after in getting things ready for the usual daily routine.

In the girls' boarding school Miss Campbell and Miss Corbett were just as busy as bees all the time. One might as well tell a mother with a big family of little ones not to work too hard, as to tell those two women not to over-work. There are over 90 girls in the school, 60 of whom cannot work without the over-sight of a teacher, and the wonder is how one woman ever got through with the work before there were two.

APPEAL.

WHO WILL COME TO THE HELP OF EGYPT?

One year ago an earnest request was sent to the church that four lady missionaries be sent to Egypt. Only one came. When the appeal was made the need was great, and it is greater now.

From different parts of the field come requests and entreaties from the people that a lady missionary be given to them, in order that schools for girls may be opened, and special work for women begun. How can these requests be met when there are not enough ladies in the field to fill vacancies, or strengthen the forces in the stations already occupied? Must these requests go unheeded?

We, the members of the Missionary Association of Egypt, appeal to the church to send out three young ladies this coming autumn, so that the precious fruit which is ripe for the harvest may be gathered into our Master's store room.

E. O. KYLE,
C. M. BUCHANAN. } Com.

This appeal comes especially to the women of the church, and seems almost a cry of despair.

It has been previously stated in the MAGAZINE that the Women's Board would make the effort this year to send out four new missionaries, two to Egypt and two to India. The case is not that there are no more willing to be sent, but that there are not sufficient funds in prospect to send more. What will the women of the church do with this appeal?

YOUNG PEOPLE'S DEPARTMENT.

How We Furnished the Church.

BY MRS. H. F. WALLACE, PORTLAND, OREGON.

JUST one year ago the Island Avenue congregation of Portland, Oregon, decided to undertake the furnishing of the auditorium of their church. The unbelieving ones said, "I do not see how we can do it. Times are hard and we are few in number." But, although the way seemed very dark, we remembered how the Lord had answered our prayers in days gone by and brought us help from unexpected sources, and so we went forward looking unto Him to whom belongs the silver and the gold. And so we prayed and worked, and God smiled upon us and raised up friends for us, so that on March 8th we met, and with glad and joyful hearts dedicated the house to the Lord. We had resolved not to put in a single article of furniture until we had the money to pay for it, and when the treasurer's report came in, everything was paid for and 50 cts. in the treasury. The query among our friends was, "Where did you get the money?" and Mrs. Peak (our evangelist) suggests that it rained down from heaven. But we all realize, as never before, that God is the hearer and answerer of prayer. There are one or two articles needed yet, and now we are sorry our faith did not take them in, for if it had, I am quite sure we would have had them.

Our congregation was organized about three years ago, and two years ago the 12th of last November we occupied the lecture-room of our church for the first time. The place where we had been holding services being some distance

from our new location, we could not take our mission-scholars with us, so our Sabbath-school on that day just numbered sixteen. There has been a steady growth ever since, until last quarter we averaged 100, with an enrollment of about 145, including teachers. Two-thirds of these scholars are either from Christless homes, or homes where they are only nominally Christians and have drifted far away. We have 35 members in our Junior society, and the parents of only six of them are members of the United Presbyterian church. The children wanted to help furnish the church, but had no money, and so we helped them give a little birthday entertainment. The following invitation was issued:

THE JUNIOR ENDEAVORERS

Will be pleased to see you at the Grand Avenue United Presbyterian church, Friday evening, Jan. 31, at 7:30.

We send you this birthday greeting
And invite you to our place of meeting,
With magic lantern we'll entertain.
From songs and speech we'll ne'er refrain.

We give to you this little sack,
Please either send or bring it back
With as many cents as years you're old,
We promise the sum shall ne'er be told.
The money will help furnish the room
In which we expect to worship soon;
So if your birthday comes this year
Please come and celebrate it here.

The gifts came in the evening and kept coming in for sometime afterwards, until they had collected about $33, and thus they were enabled to purchase the pulpit. The pastor had a plug dollar which he received one time for preaching what he supposes must have been a plug sermon. It was made into a little plate and put upon the the pulpit with the inscription, "The gift of the Junior C. E. Society." It has done them good. They feel they have an interest in the church, for they helped to furnish it.

On Sabbath evening we held our Thanksgiving service; besides the praise service, it consisted of a paper by Mrs. E. J. McKitrick, subject, "Missions," a short address by the pastor, Rev. H. F. Wallace, "Giving," and a paper by the pastor's wife on "Thanksgiving," at the close of which the ushers gathered in the offering, while the choir softly sang, "O, come into his courts." The Thanksgiving prayer was offered by Mrs. Hamilton. The offering amounted to just $15. Very little, it might seem to some, but under the circumstances we felt it to be a goodly offering. We believe in being just before being generous, and had been giving all through the year to raise our quota to the Boards, and had succeeded in raising every dollar. Some might ask, Why give to the Boards of the church when you have to be helped so much yourselves? Because we want to start out right and cultivate a generous, unselfish spirit, and the habit of giving to the general work of the church. We think the scripture truth of training a child in the way it should go applies to newly organized churches as well as children. We are thankful for the interest many of our friends have shown in the work here in this distant city, and hope they will continue to pray for God's blessing upon the work and the workers.

Extract from a private letter from one of our India missionaries.

About the first of this month a Mohammedan boy in Mr. Porter's school professed christianity and was baptized. The room was crowded the day he was baptized, and Mr. Porter said the working of the Holy Spirit was very evident. He had asked the boy to write out the reasons for his becoming a Christian and the boy read his paper after his baptism to the audience. Many of the school boys were there and seemed much interested.

That night his friends (?) stole him away. Mr. Porter was told of it just a few moments before the midnight train went through; so he hurried down to the station, but there was no sign of them. He thought perhaps they had driven to the next station; so he got on, and sure enough they were there.

Mr. Porter tried to prevent their putting him on the train. The boy is of age; they had no right to take him by force. He called for police assistance, but it was not given; so Mr. Porter forced himself into the third class car and rode with them, to have a chance to talk with the boy.

He was quite firm, and asked Mr. Porter to pray very earnestly for him, for he did not know but that he was going to his death. He wanted to have Mr. Porter go on with him, but he went as far and did as much as he could with no effect. Mr. Porter has heard from the boy since and the direct word is that he is still firm.

PROGRAMME.

Some suggestions for programme for Junior missionary societies for June. Devotions arranged by the leader.

1.—An incident or story of mission work in India or Egypt.

2.—An incident or story of the work in the home mission field.

3.—An incident or story of mission work among the freedmen.

4.—An incident or story of mission work among the Indians.

(So far as practicable let these be about the children.)

5.—Let each of the members tell in a word or two of some lesson they learn from any one of these stories or incidents.

(Let this last exercise be without any previous preparation, just the impression made on the mind of each child).

6.—Exercise—"The Boards"—Junior Missionary Department.

OUR JUNIOR MISSIONARY SOCIETIES.

MRS. N. WYLIE STEVENSON, GENERAL SECRETARY.

JUNIOR DRILL.

MRS. ARNEY S. BIDDLE.

Part I.--The Bible.

1. What book did God give to the world? Ans.—The Bible.

2. Into how many parts is the Bible divided? Ans.—Two.

3. What are they called? Ans.—Old Testament and New Testament.

4. In how many languages was the Bible written? Ans.—Three.

5. What are they? Ans.—Hebrew, Chaldaic and Greek.

6. In how many languages was the Old Testament written? Ans.—Two.

7. What are they? Ans.—Hebrew and Chaldaic.

8. In what language was the New Testament written? Ans.—Greek.

9. How many books in the Old Testament? Ans.—Thirty-nine.

10. How many books in the New Testament? Ans.—Twenty-seven.

11. How many books in the whole Bible? Ans.—Sixty-six.

12. How many persons wrote the Bible? Ans.—Thirty-six.

13. How many centuries did it take to write the Bible? Ans.—Sixteen centuries or 1600 years.

14. Who wrote the first five books of the Bible? Ans.—Moses.

15. Please name these books? Ans.—Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

16. What name is given to them all? Ans.—Pentateuch.

17. What does Pentateuch mean? Ans.—Five books.

18. How many books did you say are in the Old Testament? Ans.—Thirty-nine.

19. Please name them beginning with Genesis? (Slowly and together). Ans.—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

20. How many books are in the New Testament? Ans.—Twenty-seven.

21. Please name them? (Slowly and together). Ans.—Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation.

22. Who wrote the largest number of books in the New Testament? Ans.—Paul the Apostle.

23. Why is the Bible sometimes

called the scriptures? Ans.—Because it was written by men, Scriptures meaning writings.

24. Is the Bible written or printed now? Ans.—Printed.

25. How fast can the American Bible Society print Bibles? Ans.—One press can print a Bible every ten minutes.

26. How many Bibles were printed and distributed in 1894? Ans.—Almost two millions of copies.

Interest in Missions.

SAID a Junior leader on this subject recently: "It is the boy in my society most interested in missions who took the deepest interest in reading all about the war between China and Japan, and it was he who told me, even before I had gotten a paper myself, of the Armenian massacre. My girl who is most interested brought me recently several numbers of one of the leading magazines, containing articles she had read on the country that was the subject for that month; and one of my little tots, I learned, was treasuring up an item she had found somewhere about India, 'because Mrs. S. might ask her about it some time.' "

The scope of their ideas had been enlarged; that which probably would have passed unnoticed before was read with interest now, because these countries were no longer mere names, but actual realities. And with the enlargement of one's ideas—be that person child or adult—comes a consequent enlargement of one's sympathies; and who dare say that these children will not be broader minded, more liberal men and women, because of this training in their early youth?

The missionary society develops loyalty to the church. And, parenthetically, it may be said, that loyalty to one's church is not necessarily bigotry any more than love for one's own family is clannishness. If we believe our own church to hold the Scriptural doctrines in their greatest purity (as every church member should believe of the church of his choice), we want to see her numbers increase, and the children that are brought up within her walls, true and loyal.

One who has never dealt with children can not apppreciate what a satisfaction it is to a child to learn that "our church was the first to send workers there," or "our church has the greatest number of missionaries in that country." Perhaps there may be at first too much mere pride in this satisfaction, but judicious teaching can turn it into the right channel, and, combining it with that personal interest that comes of giving our mites to the support of her work, develop from it a love for the church herself.

Last, but greatest of all, the missionary society teaches, and brings into practice, that fundamental principle of practical Christianity—self-denial for the sake of others. And if this principle can be thoroughly inculcated in the rising generation; if the children can be taught that the very blessings we receive lay upon us as an obligation to bestow blessings upon our less favored brethren; that "freely ye have received, freely give," means more than giving the overflow of our abundance; that it means give until to give requires denial of self, then our mission boards and charitable organizations of the future will not be called upon to solve perplexing questions of ways and means, for their treasuries—the treasuries of the Lord—will be full.—*Herald and Presbytery.*

Every true missionary sees the word "Brother" written on the brow of every fellow-creature.

Our Ancestors in Heathen Times.

DR. J. H. McCLURKIN.

(CONTINUED FROM LAST MONTH.)

IRELAND.

Just here one of the old friends asks the question, "How did Columba learn about Christ in his native country of Ireland?" This starts them all to talking about a great missionary who lived and worked in Ireland before Columba's time. He was called Patrick. His birthplace was probably Dumbarton, in Scotland, on the river Clyde, fourteen miles from Glasglow. The time of his birth was between the years 373 and 396 A. D. The time of Patrick's birth has been a subject of much dispute.

"On the eigth of March it was, some people say,
That St. Patrick at midnight he first saw the day;
While others declare 'twas the ninth he was born,
And 'twas all a mistake, between midnight and morn.
Now the first faction fightin ould Ireland, they say,
Was all on account of St. Patrick's birthday;
At last both the factions so positive grew,
That each kept a birthday; so Pat then had two,
Till Father Mulcahy, who showed them their sins,
Said no one could have two birthdays but a pair of twins.
Says he, "Boys don't be fighting for eight or for nine,
Don't be always dividing, but sometimes combine,
Combine eight with nine, and seventeen is the mark,
So let that be his birthday.' 'Amen,' says the clerk."

At sixteen, still unconverted, Patrick was carried off by pirates. They landed in Ireland near the Giant's Causeway. Patrick was sold as a slave and became a herder of cattle. Here he spent six years in degradation. All around him were the Pagans. Their priests were the Druids. Groves of oak were their sacred places, and whatever grew on the oak, especially the mistletoe, was the sacred gift of heaven. Patrick no doubt often saw the Druid priests in their coats of many of colors, with strings of serpents' eggs about their necks, march solemnly into the woods and gather around an oak. A priest climbs the tree and with a golden knife cuts off the mistletoe. It is thrown upon a white cloth. All worship it, for they think it has the power to charm away evil spirits. Two white bullocks are now brought forward and a wreath of oak placed on their horns. The golden knife is used and they are offered in sacrifice. Sometimes the Druids were more cruel, and they would offer in sacrifice a slave or a child from some very poor home; sometimes a very large basket, filled with people, would be burned.

But Patrick's boyhood had been spent in a Christian home, his father and grandfather church officers. Now in his lonely bondage Patrick, like the Prodigal Son, came to himself. He began to pray. God met him, and there on the bleak hillside near Ballymena, almost fifteen hundred years ago, surrounded by cruel heathen, passing his days and nights amid frost and rain and snow, the boy from the Clyde gave his heart to God and became a Christian. The conversion of that captive herd-boy meant great blessings for Ireland. During his captivity Patrick learned the language of the natives, and so we can see that like the captivity of Joseph in Egypt, God meant it for good. After awhile he succeeded in escaping from his master, crossed the sea and regained his native home in Scotland. But he never forgot the Irish people. His love for them was wonderful. He completed his studies in Scotland, and then in spite of the pressing, urgent protests of his friends, leaves home and kindred and sails for Ireland as a missionary.

For Ireland "he lived, prayed, labored, died and in her found a grave." Soon after he landed a chief gave him a barn for a church. This was one of his first triumphs. His custom was to seek out the kings and chiefs first. Before them he preached courageously. On one occasion he determined to meet the chief King at Tara, his seat of government. The King hearing of his approach is enraged, and goes out against him with twenty-seven chariots of war. Patrick seeing the warlike multitude goes forward repeating that Psalm which says, "Some trust in chariots and some in horses, but we will remember the name of the I ord."

That was bravery equal to Luther's when he stood before the Diet of Worms and the Emperor Charles V. The result was that Patrick's life was spared and he was allowed to preach throughout the country. He guided the people, planted churches and proclaimed the gospel until the tidings of salvation were heard "from the glens of Antrim to the wilds of Kerry." With Rome he had no connection. The gospel he taught was pure. He was very quick and ready. Once a chief asked him to explain the doctrine of the Trinity, for "How could there be three in one." Quickly Patrick picked a leaf of shamrock, a white three-leaved clover, saying, "Behold three and yet one," —a beautiful illustration of a very mysterious doctrine. From this story, possibly, the shamrock was adopted as the national emblem.

Patrick did not drive the snakes from Ireland for the very good reason given by scientists that snakes have not at any time existed upon the Irish isle, and an historian who wrote before the time of Patrick notices the exemption of Ireland from reptiles.

Patrick was one of the greatest missionaries in all history, and though 1400 years have passed since he died, his memory is still cherished by multitudes. After nearly fifty years of mission labors his great career was terminated. He died in the town of Downpatrick where he began his work.

"There is no death; the stars go down,
To rise upon some fairer shore;
And bright in Heaven's jeweled crown,
They shine for evermore."

EDITORIAL.

Pray for the Annual Meeting.

It has been urged heretofore that the prayers of all who have the work of the Women's General Missionary Society at heart be offered up in its behalf. Recognizing that all its activity must be begun, continued and ended in prayer, we are assured that it will bring added blessing and aid if effect were given to this suggestion. Many will remember it in their devotions, who might, without this reminder, neglect it. The officers and secretaries desire to be seconded in their duties and obligations by prayer, that

the spirit of God may be granted to them collectively and individually; that they may commend by example, bearing and speech, the great work they are endeavoring to do for the Master. May all then unite with one spirit in thanksgiving for the past and in prayer for new power and zeal for the year that is opening. That these petitions may be definite and practical the following topics are indicated:

1. Pray that the Women's General Society may remain true to its high mission of sending the gospel to those who sit in darkness at home and abroad.

2. That those who administer its affairs may have the spirit of wisdom and love, and be faithful stewards of its trust.

3. That others may be raised up of God to fill vacant places and new openings.

4. That funds may be provided for the maintenance and increase of the work.

5. That the Spirit of God may bless the labors of our missionaries, that the seed already sown may be multiplied and that the kingdom of our Lord may come.

While speaking of prayer we would remind our readers that praise is also acceptable to God. The ten lepers furnished a lesson and warning to those who returned not thanks for benefits received. "In everything by prayer and supplication with *thanksgiving* let your requests be made known unto God."

Our Annual Meeting.

Our meeting at Erie! The May meeting! How often these words have been written and spoken during the last six months by those upon whom fall the responsibility of arrangements. Our coming meeting has been the subject of much prayer, and as the time draws near, we feel more and more how helpless we are, and the need of the Holy Spirit.

Again and again has it been said by delegates and those in attendance upon our annual meetings, "Not enough time for business," and, "We can do without papers." A former president writes, "Papers do the most good to those who *write* them, and make good reading in the Magazine when published, but we always have too many of them." Acting upon the suggestions that have come to us repeatedly, we have arranged a programme that is largely devoted to the work of the women of our church.

Arrangements have been made, whereby visitors can be cared for at either the Kimberly or Wilcox hotel for one dollar per day when *two* persons occupy a room—one dollar and twenty-five cents per day, when occupied by one person. Dinners *only* will be served in the church, to which visitors, as well as delegates, are cordially invited.

On the first evening of our meeting (May 12th) a reception will be given, in the church, to all in attendance upon the convention. Light refreshments will be served, and we hope to have a grand good time, forming new acquaintances and renewing old friendships. The officers of the society desire to take by the hand every woman who shall be present at the meeting.

Our Magazine, in the March number, wisely says, "Prospective delegates should conscientiously acquaint themselves with all the work of the General Society, and as far as possible be prepared to form an intelligent opinion on every matter that may come before the meeting, and presbyterial societies should be well and largely represented. In this work we should know, no North, no no South, no East, no West, but stand as a unit for whatever is best."

We are praying that our coming meeting may be the best we have ever had. "The wisdom born of experience should make each succeeding meeting better than the last, and knit the workers together in increasing interest and helpfulness."

Pray for the guidance of the Holy Spirit. "Without me, ye can do nothing."

MRS. JEAN S. SANDS. PRES'T
WOMEN'S GEN. MISSIONARY SOCIETY.

MRS. J. C. WILSON,
MRS. R. T. SHANK,
MISS JENNIE PRESSLY. } Ex. Com.

In a letter to his mother, Rev. D. R. Gordon, one of the late missionaries, says: "On our arrival at Gurdaspur, it would be difficult to describe my feelings, as I rode from the station to our old home. It was midnight, but the moon was shining brightly. Every foot of the road was so familiar to me that I

could almost have told where we were with my eyes shut; could point out all the buildings as we passed by. A warm welcome from Mr. and Mrs. Caldwell made us feel comfortable in the same house where I had spent many happy days in my childhood."

IMPORTANT.

Notices were sent to the church papers a few weeks since requesting delegates and all others having business with the General Missionary Convention, to meet in Erie, Pa., May 12 and 14; and who wish entertainment, to send their names and addresses to the Executive committee. Some have done this; many have not. The names are wanted *at once*. If no word is received it will be assumed that entertainment is not desired. Arrangements have been made at hotels and good boarding houses whereby *visitors* may obtain boarding at $1.00, and $1.25 per day.

By Order of Ex. Com.

MRS. J. C. WILSON, Chairman.
127 East Eighth St., Erie, Pa.

Are not all women in the church interested in the work of the women of the church? In a few weeks our W. G. M. S. will be held in Erie, Pa. The MAGAZINE will give accounts of this meeting from different points of observation. Would this not be a good time to subscribe?

Would we be willing to do business on borrowed capital? Why then are we willing to obtain our missionary intelligence from Magazines paid for by our friends, when sixty cents a year would make us independent—give us all the news, both home and foreign, regarding the work of the women of our church. This is a good time for those who have never taken the Magazine to subscribe.

The Junior secretary states that the reports coming in daily are very encouraging. There has been a wonderful increase in Junior socleties during the past year.

A dear home missionary thus pours out her heart to a friend:

"I am thoroughly satisfied and was never more contented or happy than I am now. I feel that I have made a complete surrender of my will to the Lord and desire to please him; and all other things do work to my happiness better than before. What a mistake for us that we do not learn that lesson earlier in life, not only that we may have happiness, but that we can render to the Lord greater service; also be truer witnesses for our dear Saviour. Our work is in a very encouraging condition. Although we have suffered from removals, our membership is still one hundred. We have received during the four and a half years work one hundred and twenty-four members, and had but three deaths. Our Sabbath-school is largely made up of children from non-Christian homes. We have been able to bring in some of the parents, yet that work is more difficult, for we find a number of them to have been church members in their eastern home. Still we have the promise that we shall succeed if we work in faith and with the aid of the spirit; and I know God's promises are true, for I have tried many of them and they have been fulfilled to me. I never had so many answers to prayer as during the past year."

Mrs. Carrie M. Jackson writes from Morning Sun, Iowa:

"You may have heard of the death of Mrs. Wilson. Itseems a strange providence after all these years of anxious waiting to see the girls. Every thought this spring appeared to be of their coming till she was taken sick, but during her short illness she never mentioned them. Her death was very sudden at the last, but she was an excellent Christian woman and needed no death-bed preparation. All hearts go out in sympathy to Misses Cynthia and Rose Wilson, who must receive the sad news instead of the fond mother's welcome. 'Let not your heart be troubled.'"

Programme---Women's General Missionary Society---Erie, Pa., May 12---14, 1896.

TUESDAY, 7.45 P. M.

Mrs. Rev. Arney S. Biddle, 1st V. President, presiding. Devotional Exercises.

8:00—Address of welcome; Miss Pollock, Erie.

8:10—Response in behalf of officers and delegates; Mrs. Biddle.

8:15—Response in behalf of our foreign missionaries; Mrs. Adella Brown Ashenhurst.

8:20—Response in behalf of our home missionaries; Miss Minnie H. Speer, Chicago, Ill.

8:25—President's address; announcements; roll-call; reception.

WEDNESDAY, 9 A. M.

Devotional exercises; Miss M. Pressly, 2nd Vice President.

9:15—Report of committee on credentials; roll-call; minutes; submit programme; appointment of committees.

9:50—Report of secretary of Women's General Missionary Society.

10:00—Report of treasurer of Women's General Missionary Society.

10:10—Report of secretary of Women's Board.

10:20—Report of treasurer of Women's Board.

10:30—Report of standing committees: Training school, &c., &c.

10:40—Report discussed.

10:50—Report of Literature secretary.

11:00—Report discussed.

11:10—Report of secretary of Foreign Missions.

11:30—Report discussed.

11:45—Address by Miss McKown and presentation of foreign missionaries. 12:30—Adjourn.

WEDNESDAY 1:45 P. M.

Devotional exercises.

2:00—Minutes.

2:05—Conference, Systematic and Proportionate tithe-giving.

2:15—1. The Authority; Mrs. R. S. Finley, Xenia presbytery.
2:20—2. The Benefit; Mrs. Rev. A. S. Vincent, Central Illinois presbytery.
2:30—General discussion.
2:40—Report of Magazine committee.
2:55—Report discussed.
3:05—Offering.
3:10—Report of secretary of Church Extension and Parsonage Fund.
3:25—Report discussed.
3:40—Report of United Presbyterian Women's Association.
4:10—Report of secretary of Home Missions.
4:40—Report discussed.
4:50—Address by Home Missionary, Miss Minnie H. Speer: Woman's Work for Christ.

WEDNESDAY 7:45 P. M.

Devotional exercises; Mrs. Rev. G. G. Wilson, Monmouth presbytery.
8:00—Thank-offering service; Mrs. Rev. Geo. W. MacDonald, Allegheny, Pa.
9:00—Question box; Mrs. M. Jennie Stevenson, Westmoreland presbytery. 9:20—Adjourn.

THURSDAY 9 A. M.

Devotional exercises.
9:15—Roll-call; minutes.
9:30—Report of Thank-offering secretary.
9:45—Report discussed.
10:00—Report of secretary of Freedmen's Work.
10:20—Report discussed.
10:30—Address by Miss Cleland, Chase City, Va.
11.00—Report of Committee on nomination and place of meeting; election of officers and members of Women's Board. 12:30—Adjourn.

THURSDAY, 1:45 P. M.

Devotional exercises; Miss Margaret Pollock Philadelphia presbytery.
2:00—Minutes.
2:10—Report of committee on memorials.
2:20—Report discussed.
2:45—Business.
3:15—Open Parliament: Junior Work; Mrs. N. Wylie Stevenson, secretary of Junior Work.
4:00—Question box; Mrs. M. Jennie Stevenson.

THURSDAY, 7:45 P. M.

Devotional exercises.
8:00—Junior hour with Juniors present,
9:00—Offering.
9:05—Unfinished business; minutes.
9:20—Report of committee on resolutions.
9:30—The convention of '96; What has it been to me? Farewell.

STUDIES FOR MISSIONARY SOCIETIES FOR 1896.

MAY.—The Development of the Anglo-Saxon Race and its Obligation to Missions.
JUNE.—Incidents of Mission Work and Lessons to be drawn from them.
JULY.—Temperance, Its relation to Mission Work.
AUGUST.—The School as a Missionary Force.
SEPTEMBER.—Advance in our Foreign Work in the Past Year.
OCTOBER.—Advance in our Home Work in the Past Year.
NOVEMBER.—Work Among the Freedmen and Indians.
DECEMBER.—A Century of Missionary Effort.

Program for June.

Subject.—Incidents of Mission Work and Lessons to be drawn from them. "Facts are Fuel."—Dr. Pierson.
Opening Psalm, 121: 1 and 3; B. S. No. 179.
Prayer.
Incidents from the lives of the following illustrious missionaries. Six minute papers.

- William Carey.
- Dr. David Gordon.
- David Livingstone.
- James Evans.
- Dr. and Mrs. Lansing.

References.—"Sketch of William Carey," leaflet furnished by Literature secretary. "Wm. Carey Centennial Years," *Missionary Magazine*, March, 1892. "Our India Mission." "Livingstone's Last Journals." "Rev. James Evans, Missionary to the North American Indians," *Missionary Review of the World*, Feb., 1895. "Mrs. Sarah B. Lansing," *Missionary Magazine*, March, 1890. "Rev. G. Lansing," *Missionary Magazine*, Jan., 1893.
Roll call. Business.

"The will of God goes forward, and therefore we are bound to take account of circumstances under which we are set to serve it. Missionary enterprise has now passed the stage of experiment. We have experience of every variety of manner and condition of evangelization .....We can feel as never before what is needed.....We can trace out, with reverent devotion, in all the records of human activity, the progressive action of the Word.....We can discern the broad outlines of that which we may speak of without presumption as the Divine plan in the education of the world." * * * * "one far-off Divine event to which the whole creation moves."

MRS. R. S. FINLEY.

REPORTS, Etc.

April Report of the Women's Board.

The regular monthly meeting was held April 7, and an adjourned meeting April 14. The usual opening devotional exercises were observed at each meeting.

Foreign secretary reported a busy month. Miss Josephine Martin appointed missionary to India. Appointments for the medical work are being arranged, and we hope to give the names of the two physicians to be appointed in May. The medical work in Egypt was discussed, but action was deferred until after conference with the Foreign Board.

Thank-offering secretary reported the meeting of the committee, the reading of 81 essays in the prize essay contest and the awarding of the prize to Mrs. Lyde McCool Anderson, of Indian-

ola, Iowa. This essay will be printed by the committee.

Dr. Witherspoon, of the Freedman's Board, met with us to report the result of his visit to Prairie Bluff, and investigation of the industrial work, under care of this Board. He gave an exceedingly interesting and satisfying account of the work undertaken at this point.

The "Book of Information," prepared by Mrs. Dr. Reid, was presented and adopted. Mrs. Reid was authorized to have 2,000 copies printed in time for the Erie convention, to be sold at ten cents per copy. A committee was appointed to compile and print 5000 copies of the annual reports of this Board. Monthly reports, giving number of calls made during the month, received from Miss Eunice Blair, Moline, Ill., 160 calls; Miss Helen Currie, Oakland, Cal.; Miss Lou Moore, St. Louis, Mo., 170 calls; Miss Speer, Chicago, Ill; Miss Maud S. McIntyre, San Jose, Cal., 188 calls and attendance at 34 meetings; Miss Margaret Stewart, of Spokane Falls, and Miss Burnet, of Kansas City, Mo. Miss Burnet reappointed for one year at request of presbytery. Annual report of the Indian work received. A prize of $5.00 was rewarded to Mrs. Alter, of the Indian mission, for leaflet on Indian work.

Freedman's secretary reports, from Henderson, sewing department; Norfolk, industrial; Chase City, industrial; Knoxville, cooking, sewing and dressmaking; Athens, dressmaking; Prairie Bluff, dressmaking.

Church Extension and Parsonage secretary reports notes being paid and requests for aid to purchase property for parsonage.

Junior missionary secretary reports encouragingly from presbyterial secretaries—134 new organizations.

Treasurer reports, March receipts $5122.91; disbursements, $9404.42.

Literature secretary reports 2612 leaflets sent in response to orders; 1908 sent free aud 480 on hands.

Mrs. M. J. Stevenson, of Stewarts Station, Pa. has been appointed assistant secretary and will compile the annual statistical report. The Board having given up the room formerly occupied as an office, was preparing to rent one in new building of the Board of Publication on Ninth Street Pittsburgh, Pa., when we were gratified by a note from the business manager, Mr. Finley, stating that a room had been set apart for the free use of the Women's Board. The thanks of this Board are tendered the Board of Publication and their business manager. The favor is highly appreciated. MARY W. PORTER, Sec'y.

REPORT OF MRS. S. M. KELSO, TREASURER OF WOMEN'S MISSIONARY MAGAZINE OF U. P. CHURCH, FOR THE QUARTER CLOSING JAN. 31, 1896.

Nov. 1.	Cash balance on hand	$1,022	64
"	Magazine subscriptions	111	04
"	Resolutions	3	55
Dec.	Magazine subscriptions	186	45
Dec.	Resolutions	10	10
Jan.	Magazine subscriptions	213	19
Jan.	Resolutions	4	40
		$1,551	37
	To balance on hand	$ 272	77
Nov. 1.	Marshall & Beveridge, for publishing Magazine	$ 217	50
Nov. 1.	Telephone rent	2	50
Nov. 9.	Miss Sallie McDowell, postage and incidentals	5	00
Nov. 11.	Mrs. W. C. Hutchison, postage and incidentals	5	00
Nov. 19.	Loan	500	00
Nov. 19.	Miss E. J. Sloan, Treas., railroad and other expenses of committee, (Mrs. H. C. Campbell, $19 50; Mrs. Annie R. Herron, $19 50.) appointed to investigate statement made by Dr. J. G. Carson concerning financial management of Women's Missionary Magazine....39 00 Mr. Thos. Bigger, accountant, same....35 00 For publishing statement of Board's committee....10 00 Express charges....35	84	35
Nov. 27.	Dr. D. W. Collins, photographs of missionaries	2	50
Nov. 27.	M. Wolfe, cuts	13	40
Dec. 5.	Telephone rent	2	50
Dec. 11.	Marshall & Beveridge	210	80
Dec. 14.	Mrs. S. M. Kelso, postage and incidentals	5	00
Dec. 19.	Mrs. W. C. Hutchison, postage and railroad fare	5	00
Dec. 18.	M. Wolfe, cuts	15	60
Jan. 6.	Miami telephone	2	50
Jan. 9.	Marshall & Beveridge	206	95
	By balance	272	77
	Adopted March 3, 1896.	$1,551	57

MARY W. PORTER,
Sec'y Board Directors W. G. M. S.

Mrs. George Largue.

The ladies ot the First U. P. church, of St. Louis, offer this tribute of love to our dear departed sister.

A long life of service for the Master was sweetly closed, and "resting" time came for our dear sister, Mrs. George Largue, in the early morning of Oct. 10th. Her whole life was spent in His service. Her highest pleasure was in doing good and in ministering to others. "The law of kindness was in her heart." A prophet's chamber was always in her

home, and God's servants ever found a welcome. Her heart and hand were ever open to the cry of need. The last act of her life was to distribute with her own hand little tokens of love and remembrance to those she loved. When the Master came and called for her she joyfully answered, "Lord, I am ready," and sweetly breathed her life away to Him who gave it. Oh, how we miss her as we mingle together in our society, in the church—*everywhere*! We are therefore resolved to try to be like her; to emulate her lovely character; to do the work she did so well, realizing that it is the "In as much" religion that is the acceptable one with Him before whom we must each one appear for judgment. May we too be able to say to our dear Lord, "I am ready."

To her dear children and all her loved ones, we extend our deepest sympathy, and commend them to that "Loving One," who alone can come in and heal and bind up the broken heart.

COMMITTEE.

Mrs. Andrew Noscript.

A tribute of respect from the W. M. S. of the U. P. church of West Kortright, N. Y., in memory of Mrs. Andrew Noscript, who died Nov. 15.

For the first time since the organization of our Society, in 1890, death has entered our ranks and taken from us a friend and co-worker, a helper in the true sense of the word. Mrs. Noscript took an active interest in all Christian work. Though for some time in feeble health and not always able to attend our meetings, she was, ever with us in Spirit, and by always giving her offering showed that her heart was with us in the work.

We extend our sympathy to the sorrowing husband, daughter and sons, and commend them to to the loving care of him who said, "Let not your hearts be troubled."

MRS. R. SAUNDERSON,
MRS. R. SCOTT,
MISS JENNIE BLAKELY. } Com.

Mrs. Skiles.

A tribute of love by the Woman's Missionary Society of Loveland, Colo.

Resolved, That in the death of Mrs. Skiles we have lost an humble, quiet, Christian worker, willing at all times to do what she could. She had been in delicate health for sometime and was not able to meet with us, but was always interested in the work of the church. But God has called her to a higher service.

Resolved, That in this bereavement we recognize the will of our Father in heaven who doeth all things well. The home has lost a devoted wife and mother, and in their sadness we commend her husband and daughters to the Saviour who cares for the sorrowing.

COMMITTEE.

Mrs. Susan P. Wilson.

The Women's Missionary Society of the U. P. church, of Piper City, Illinois, would pay a loving tribute of remembrance to the memory of Mrs. Susan P. Wilson, who died March 12, 1896, aged 87 years, the oldest member of our society.

WHEREAS, God in His infinite wisdom has called from the church militant to the church triumphant a true mother in Isreal, an active useful and beloved member, and while mourning our loss, yet will we ever remember her wise councils, her deep piety, her thorough consecration to the service her Master, whom she loved so well; therefore, be it,

Resolved, That our church and society has lost, by her death, a faithful and devoted member, one ever ready to advise and help. We found her deep Christian experience worthy of imitation.

Resolved, That we trust her interest manifested in the cause of missions while with us may constrain us to be more faithful to work while it is day; that we miss her presence in our meetings and her quiet, thoughtful face, but we rest assured that she is forever with the Lord.

Resolved, That our sincere sympathy be extended to the bereaved relatives, while we commend them to God who alone can give them true comfort. "Truly in such an hour as ye think not the Son of Man cometh;" but, "precious in the sight of the Lord is the death of his saints."

Resolved, That a copy of these resolutions be placed on the minutes our society and published in the Women's MAGAZINE. By order of society.

MRS. W. F. JOHNSON,
MRS. T. M. GLENN,
MRS. J. L. FAIRLEY. } Com.

Mrs. Mary Shields Wallace.

The Woman's Missionary society of the Sixth U. P. church, Pittsburgh, record with sorrow this tribute to memory of Mrs. Mary Shields Wallace.

We know that the Heavenly Father called her home. For many weeks she was not permitted to meet with us on account of weakness.

Mrs. Wallace was a cheerful, unassuming Christian, one who will be missed in the church and by an only son in the home. We extend our sympathy to the loved son, who is bereft of a devoted mother, and commend him to the Saviour, who wept with the sorrowing ones at Bethany.

MRS. ANNA M. STURTEVANT,
MRS. ANNA M. GILMORE. } Com.

Mrs. Elizabeth Shillito—Mrs. Annie Gilmore.

The circle of the Women's Missionary society of Beaver, Pa., has been broken by the removal by death of two beloved members, Mrs. Elizabeth Shillito, and Mrs. Annie Gilmore. Mrs. Shillito has for years been a member of the society, and though of late years her age and increasing infirmities have prevented her attendance, yet we have felt the power of her membership through the fact that to the last she maintained her interest in the society. She was taken home at the age of ninety three.

Mrs. Gilmore had been with us only a few months, but she had so endeared herself to us and had shown such an interest in our society, that we feel we have sustained a great loss. Mrs. Shillito, in the eventide of life, was called away in the early morning of February 27, and Mrs. Gilmore, in the bright noontide of life, lingering with us until the twilight of the same day when she, too, heard the the Master's voice and gladly went to him.

While as a society we miss them, yet we rejoice in the blessed hope that they have gone to rest. We are glad that we can cherish the precious memory of their lives. We extend our sincere sympathy to the bereaved friends and commend them to the God of all Comfort.

COMMITTEE.

The Woman's Missionary Society of Morning Sun, Iowa, offer the following tribute of love to the memory of their sister and fellow worker in the cause of Christ, Martha E. Wilson, who was called from this life on March 26th, 1896.

With a heart full of the love of God, she lived the religion she professed, always faithful in the duties of the church and Sabbath school, a devoted missionary and temperance worker, ever ready to help the poor and suffering. God's ways are not our ways. We had hoped she would have lived to meet her returning missionary daughters, but the Master had planned that the meeting should be in His presence chamber, where there is no parting, nor farewells to be said.

We tender our heartfelt sympathy to all the children, and especially to Cynthia and Rosa who await the sad message now on its way to India, and commend them to him who wept with the sorrowing sisters at Bethany. "Be ye also ready."

MRS. MARGARET NICOL,
MRS. J. B. JACKSON,
MRS. JAMES STERRETT. } Com.

DESERT SCENE.